

THE BAPTIST.

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It is a reproach to our religion, civilization, free institutions, democracy, that with all the means the State possesses there should be such an alarming number of people who cannot read the ballots they deposit in the box, nor the Bible.—Dr. J. L. M. Curry.

Introduction to Medicine. The schools of chemistry, physics, biology, electricity, and others, offer specially excellent facilities for the thorough study of the subjects which constitute the first year of a course in medicine, and students may secure in the laboratories of the University of Mississippi under most advantageous conditions one year's advancement towards a degree in medicine.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their friends can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.—Beecher.

Through the generosity of Mrs. Fanny J. Ricks a summer term of six weeks beginning about June 12th has been maintained during the last three years at the University of Mississippi. This summer work will be continued in the future. It serves a most important use in giving opportunity for advancement in many studies to persons unable to attend the regular session, as well as to regular students. The large appreciation shown by the numbers in attendance and their earnestness of purpose, is a proof of the value of this work to the individual and to the general cause of education.

A Basic Principle. Fair, honorable treatment of all men is a fundamental principle in Christianity and also in ethics. It is right to do right. Any gentleman will treat all justly and courteously regardless of station, color or condition. Apart from the requirements of ethics, one owes it to himself to be a gentleman. To be a gentleman is to be courteous, pleasing and obliging. If one is a gentleman he will show it as distinctly in his bearing towards those who are his inferiors, even towards those who are altogether unworthy,

as he will towards those who are his superiors. This just, courteous treatment of the really unworthy does not arise from a consideration of them but of one's self. Courtesy, justice and fair play are elements of character to be coveted. These will not allow one to take advantage of another's circumstances. Right treatment of others then is a principle basal to good character.

General Policy. It is the purpose of the University of Mississippi to place the opportunity for the best liberal education within the reach of every young man and woman in Mississippi morally and intellectually qualified to receive it. It is in hearty co-operation with sixty-four high schools in the State which are able to prepare students for college, and is in sympathy with all thorough educational work in the State. It recognizes that on the score of economy, as well as for moral and educational reasons, it is best for the educational advancement of the State that students should complete a thorough high school course before going to college. The University has had a largely increased attendance in University classes since the preparatory department was abolished. In the kind of work which it is prepared to do it has, in proportion to the population of the State, a larger attendance than any State university in the South.

Better Country Schools. "A method of improving, and at the same time cheapening country schools is a long-felt want, which has at length, it appears, been supplied successfully in some localities of Maryland and in several other parts of the Union, says the Baltimore Sun. If the public school system breaks down anywhere it is in sparsely settled rural districts where there are not enough pupils within a practicable area to justify the expense of a good building and a good teacher. The merits of a graded school are not attainable where there are only six or eight pupils of assorted ages and attainments, and only one instructor with a minimum salary. The State naturally cannot afford to provide for a population of ten to a square mile the same school accommodations that it readily provides for a population of 5,000 to the square mile. Should it attempt to do so the treasury would be bankrupted. The disadvantage is enhanced by the fact that in sparsely settled neighborhoods the people are apt to be poor and unable to supplement with voluntary contributions, or local taxation, the scanty school fund received from the State. The result is that some country schools are la-

mentably inefficient and the badness of the schools tends to prevent improvement by the influx of new settlers and new capital. Intelligent farmers, on the contrary, anxious for good schools for their children, move away with regret to localities where the soil is worse but the schools better."

Education and Training. "A human being wants a whole development—education of himself, says the Biblical Recorder. In School he hopes to gain the essential basis for and an impetus toward this whole development. But he also wants a particular development. One may prefer to teach or sing or practice law or practice medicine or keep books or be a mechanic or conduct a factory. And he expects various schools to prepare him accordingly.

Now this specialization is very well. But one must not neglect the general development for the special development. If he mistakes the development of his talents for the practice of medicine for education, he will lack just that of becoming the man he might become. If he fancies that special preparation for the ministry will stand him instead of general preparation to live his life to the fullest, he will fail of his life and of his calling. In a word, there is no price so dear as that which one pays when he sacrifices education for mere training—the man for the talent."

Christianity may be on the decline in spots, but a general, world-wide survey reveals amazing progress.

Amazing Progress. Take it in the United States—during the last century, the increase of church membership was four times that of the population. The growth of the church in spirituality cannot be reckoned in figures, but its benevolence can, and the church's benevolence is one of the pulses by which the degree of spirituality is determined. The Courier Journal, of Louisville, has been engaged in carefully compiling statistics of religious progress. According to the Journal's figures, the century's growth in missions, education and benevolence has been phenomenal. At the beginning of the last century, probably a half million dollars were expended for these purposes; now the churches of this country alone spend annually over twenty-eight millions on hospitals, orphanages and other benevolence, five and a half millions for foreign missions, and an equal or greater sum for home missions. The annual expenditure for the churches of the world and their benevolent work is estimated at \$1,009,369,494.—Christian Intelligencer.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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The Creed of the Individual.

The relation of creed to life is a vital one. There may be creed of a kind apart from life; for a man's life may be out of all correspondence with his avowed creed; and yet if a man solidly believes a thing, his life will bear some fruit corresponding to that belief. This leads us to say that a man may have a double creed—one for profession, and the other for life. Every man is tempted to live a double life. "Was there ever a son of Adam who did not struggle all his days with his twofold character—borne one way by the high and good, driven another by the low and the bad?" But when we reach the real man, the inmost circle of conviction and motive, we find that which gives tone to the life. Life is the expression of character, and character is the result of voluntary choice. That which is in the heart must appear, as color spreads over ripening fruit.

Must we not retract the statement that a man may have two creeds? Yes; for it is more in keeping with facts to call one of these creeds only an apparent creed, while the other is the real creed.

It was natural for Christians at trying junctures to formulate creeds; for these statements of faith published to the world the doctrinal attitude of Christians, gave unity and compactness to Christian organization. The trouble with written creeds is that they become antiquated, and fail to express the religious consciousness of changing generations. The Romish church saddles upon its adherents the superstitions and falsehoods of regenerate ages long gone; and the adherents of that so-called church are stationary in religious knowledge, as well as extremely ignorant of real Christianity. The individual is generally lost in that church—lost to his rights and capabilities.

Protestantism is essentially individualizing. In its healthiest form Protestantism lays special emphasis upon the need of individual development. To be the best in life we are capable of being is none too

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high a standard for immortal creatures. We know very well how easy it is for us to give up the fight that proves altogether strenuous, and to take a path of easy mediocrity.

Each person responsible for his own history. There are weak children born to the sons of men, who can never be strong in the march of life. Heredity and environment give direction to their lives. This is a fact of extreme pathos, when heredity and environment are adverse to goodness. But taking life at its more normal level, we are compelled to acknowledge that each man is responsible for his own history. This fact is, in itself, enough to stir our deepest motives, and to set us out on such a path of discipline as will prove creditable to immortal beings; this fact should also make us extremely anxious that each man run the race which God has set before him with success.

The argument is not to be construed as favoring such preoccupation with one's own interests as to make us selfish, or forgetful of others; for we are so enmeshed in common interests in this life that individual good can be had only at the cost of joint effort with our neighbor. The best life is not realizable in selfish withdrawal from others. We must be alone for thought, and purpose, and planning; but we must make common cause in this world with our brethren.

A lapse of the sense of responsibility, which is liable to occur at any time in life, shows itself immediately in the conduct. We become shiftless and ambitionless, folding up in a napkin the pound, or pounds, committed to us by One who has the right to command. It frequently happens that whole communities lose spirit, and live in a most careless way. It is extreme loss to the world, when they do.

Each person is responsible for the use he makes of his power of knowing. Many a capable mind rusts out. A small compass of thought is imposed upon the mind so long that mental elasticity disappears. Men are not so different by nature as a superficial observation seems to indicate. Most men born in our land are capable of education—we had almost said, are capable of finished education. The stimuli to knowing are weak in some cases and strong in others. It is easier, in some communities, to live and die in ignorance than to wake up and think and learn.

A man is certainly responsible for his thoughts. It is his duty to hold the mind on "things of good report," and to form habits of right judgment. Ignorance is a curse; it always embarrasses life, and should be wrought against as a blighting disease. Since each of us has just as much thought-capacity, just as much time to use in discipline; it certainly becomes us to devise wisely in the use of this capital.

Let no one despair of mental discipline. Sometime ago, we stepped into a restaurant and saw the owner of the place bending over his books; he was learning French. He said to us, "I forget that I am a poor man, when I am doing such work as learning a new language." He also told

us that he would be sixty-five in September. The mind does not cease growing, if you give it something to grow on.

Each man is responsible for his belief. Our temptation is, to let some one else do our thinking for us in the matter of religion. We can never be spiritually strong till we have thought over the truth for ourselves. And can we really persuade ourselves that we deeply care for the truth till we display a conscientious desire to know the truth for ourselves? The Bible is on your table; you can read it for yourself. If you do not read it for yourself, you are still unwilling to consider that God had you in mind when he gave that Book to the world. But if He did not have you in mind, is it at all certain that He had anyone specially in mind when He gave the Book to us? If it is likely He had you in mind, what is your duty toward the Bible as a whole? It is at this point that we meet the question of the individual creed. We are responsible for what we believe. If we hold erroneous views, we can correct them by a careful study of the Bible. Do you doubt that? How can you? If we hold childish views of truth, it is time for us to put away "childish things" and a study of truth to the honor of God. If we are ignorant of truth, then we may have our ignorance enlightened.

A careful, persistent, and prayerful study of the Bible will surely result in a well-defined creed in the individual; for inch by inch we come thus to know truth. And a right belief, such as God designed us to hold and cultivate, leads logically to a right life.

Send a Stamp.

It is a daily occurrence for us to receive requests through the mail to give certain information or to write some other person, all purely in the interest of the one who makes the request. And frequently the requests require us to spend hours in making investigations or in seeking the desired information. When we can possibly spare the time without a loss to the Company whose servant we are, we gladly comply with all requests. Sometimes these letters we receive ask us to reply at once and also to write to one or more persons. But it is a rare thing that the person asking the favor has the thought or courtesy to enclose even one stamp, and sometimes two or three are required. If the request of any one does not meet the desired reply, *think a little.*

Notes and Comments.

Not only have the protracted meetings been good this season, but the "write-up" has been good also. Only occasionally now do you see the statement that Rev. So and so "did the preaching and did it well"! If he is a Baptist preacher, of course he did it well, else you would not have had him. Then there is a great disposition on the part of most writers to give some praise at least to the Lord, which is very commendable. Give us the news, but don't do it so as to make the impression that "Rev. So and so" is the onliest one left, and they are after him.

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If the pastor smokes and is a young man, you ought to make him "smoke" until he quits, or departs to more congenial climes.

If you do not pay your pastor a little all along, you are going to put him to some trouble, and in the end fail to pay your part. Go right today, and pay yours "up-to-date" with him anyhow. He'll preach better; you'll hear better—try it!

Edward was finally crowned; but not until the people were called upon by the Almighty One to recognize that their king was flesh and blood just as other poor worms of the dust. Truly

"God moves in a mysterious way
His wonders to perform."

Don't forget that you sent your pastor off on his vacation without any money; and, now, since he has returned, it would be a good time to show your thoughtfulness and in a measure atone for your unpardonable thoughtlessness, by handing the treasurer your back dues.

Young ladies who expect to attend Blue Mountain Female College for the coming session and who have not already engaged rooms should write promptly to Lowrey & Berry, Blue Mountain, Miss., for their circular of information about the routes of their Special trains and their Special Coaches for their opening week.

Here is a good story on the man who has his "lacks" in grammar as well as in theology: "Well, yes, I liked Dr. Hale," said a western revivalist, after hearing Boston's Grand Old Man preach at Pasadena. I liked him well enough, but I didn't think much of his grammar. In one place he said, 'It rests between him and me.' Of course he ought to have said, 'It rests between he and I.'"—Home Journal.

The Mobile and Ohio Railroad will inaugurate dining car service between St. Louis and New Orleans and Mobile, Sunday, August 31st. The headquarters of the Superintendent of Dining Cars and the Commissary have been located at Jackson, Tennessee.

In cost, finish and furnishing, the cars equal any that have yet been built.

We have just received the address of Hon. A. J. Russell, in pamphlet form. It was delivered at the University of Mississippi, on June 3rd, 1902. That night the distinguished speaker was called from the walks of men. His subject was "Individualism," and well did he unfold the great truths wrapped up in this great theme. The address is inspiring and would be helpful to any one. Bro. Russell was speaker of the House, a strong and good man.

Bro. J. A. Scarborough, of Bogue Chitto, dropped in on us last Wednesday. The Elder had been on a flying trip to Pickens, where he has done some efficient cancer work. He reports hearing some old fash-

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ioned gospel delivered in a protracted meeting at that point by Rev. E. B. Miller. Bro. S. was heading for Southeast Mississippi, where he will do three week's protracted meeting work, and treat several other cancer cases. We hope Bro. Kincannon will give report of meeting at its close.

Mrs. E. O. Gregory, a good sister, sends the following report of a meeting:

"Rev. Jeff Rodgers, of Amory, has just closed a meeting at Houlka, that will long be remembered by all who love their Lord and Master. Bro. Rodgers is an earnest, persuasive, magnetic speaker and, though unconscious of it, possesses in a marked degree a wonderful gift for evangelistic work. Never was a soldier of the cross more in love with the Master, whom he follows. Rev. R. A. Cooper, the beloved pastor of the church, was with him a portion of the meeting."

The Annual Convention of the Mississippi W. C. T. U., will meet October 9-12, at Oxford. Mrs. Helen M. Stoddard, president of Texas W. C. T. U., and Mrs. Mary Telford Jewitt, ex-president of Colorado W. C. T. U., now resident in Tennessee, will be platform attractions of great power. Mrs. Stoddard won fame and honors by her wonderfully successful management of the National W. C. T. U. Convention last year at Fort Worth. There is much of vital interest to our State to be considered. The friends of the Temperance cause are cordially invited to attend.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

Dr. Spilman in Mississippi.

Beginning October 24th and running through November 16th, this brother, Field Secretary of Sunday School Board, will fill appointments in Mississippi. We desire that these appointments be so arranged as to give the greatest number of our people the benefit of them, and where the greatest good can be done. Will brethren who desire his presence and are willing to arrange for meetings in connection with their churches so inform me at once? We have at our disposal twenty-four days of

Dr. Spilman's time and I hope that we will be able so to use them as to bring great good to our Sunday School work in the State. Talk with your people about it, and let me hear from you immediately.

A. V. ROWE.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VIII.

The Passion Week.—Continued.

Gentiles Seeking Jesus John 12:20-36. At the time Christ was in the temple some Greeks sent to Him a request to see Him. When Andrew and Philip had made known this request, the Lord apparently without heeding their request spoke of His approaching hour, and during the discourse, a voice from heaven was heard which they did not understand. Jesus saw their confusion and said the voice had not come for His sake but for theirs. Now, said He, is the judgment of this world: now shall this world be cast out and, if I be lifted up from the earth, I will draw all men unto myself.

The Jews' Rejection of Christ. John 12:37-50. Notwithstanding, Jesus had done so many things to prove the authenticity of His claims, the Jews still rejected Him. This rejection was but the fulfillment of Isaiah's words: Lord, who hath believed our report? But their unbelief was also foretold by the prophet in these words, He hath blinded their eyes and He hath hardened their hearts. These things said Isaiah, because he saw His glory. Nevertheless, even of the rulers, many believed on Him, but because of the Pharisees they did not confess it, lest they should be put out of the synagogue, for they loved the glory of men more than the glory of God.

Discourse Concerning the Destruction of Jerusalem and the End of the World. Matthew, Chapters 24, 25, 26:1, 2; Mark, Chapter 13; Luke 21:5-38. Jesus had departed from the temple and was going on His way when His disciples came to Him and spoke of the beauty of the temple. "In the setting, even more than in the rising sun, the vast proportions, the symmetry and the sparkling sheen of this mass of snowy marble and gold, must have stood gloriously," and when the Lord said that it should be destroyed so utterly that one stone should not be left on another, they naturally enough asked when it would be. The Master warned them not to be led astray, for many would come in His name, also—that they were not to be disturbed by wars and tumults, but that the end would not come immediately. He then proceeds to speak of many calamities that should come before the end should come. When Jesus had finished His discourse He said to His disciples, ye know that after two days the passover cometh and the Son of Man is delivered up to be crucified. The chief priests and elders came together and took counsel that they might take Him and kill Him. They bargained with Judas Iscariot, one of the twelve, that he would seek opportunity to deliver Him into their hands.

COLLEGE COLUMN.

BY W. T. LOWREY.

School prospects seem fine. We open September 11th. Students should reach Clinton as early as Wednesday. We are hoping for a fine crowd. Two nice residences have recently come onto the market for rent. We should like to see them taken by two nice families. I am off to some associations, but Prof. Eager will answer all school letters promptly. Let all students be on hand at the opening. If Alabama has another man like Austin J. Thames let her send him over. I have just been with him in a meeting at Waynesboro. Miss Eloise Harris, of State Line, captured him for us and it was a happy day for him when he got captured. With her at the organ and him in charge of the platform the visiting preacher found it easy to preach. The meeting continued a week, there were 19 additions, 11 of them being for baptism. Waynesboro is a good old town. It is largely a Methodist town, but our church has a large country membership. I feel sure that the church will grow both in members and in power. He is a preacher and a worker and the people believe in him. May the Lord bless Waynesboro.

Notice.

The Copiah County Baptist Association will convene with the Smyrna Baptist Church, eight miles west of Hedgesboro, on Thursday morning, September 11th. There will be a woman's meeting held, in connection with the association, on Friday, the 12th, immediately after dinner. It is earnestly desired that a large delegation of sisters will attend this meeting from the different societies and churches of the associations, and thus get better acquainted with each other and deepen the interest in our work.

In this connection I desire to call attention of the sisters to our box packing on October 3rd, at Crystal Springs. I hope that each church will be represented upon that occasion with the articles that have been requested. Our Missionary is a worthy and needy one and I trust we will be able to send a box which will make him and his family happy.

Yours in the work,
(Mrs.) W. A. McComb,
Vice-Prest., of W. M. U., Copiah Co., Ass'n.

Meeting at Star.

For the past week our little town has been deeply stirred through the preaching of our beloved Bro. Lucas. Our merchants closed their doors and attended services both morning and evening. People for miles around came and were greatly interested in the preaching of the Word. Quite a number became concerned in their soul's welfare, seven confessed faith in Christ and five were added by letter.

We have an organized church here but no building as yet. A lot of heavy subscription have been given by our Brother Didlake together with large amounts from many of our people. This fall we are to build a house.

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It was good to listen to the Word as presented by this aged veteran of the cross. Over a week the good brother preached with power and simplicity—ever striving to present the gospel, pure and simple. The Lord has greatly blessed the efforts of this brother in our midst. Bro. Lucas holds a place in our hearts, and our warmest prayers follow him, trusting that heaven will crown his work in the Master's cause.

S. MORRIS.

Star Miss., Sept., 1st.

Meetings.

GLOSTER.

We closed our meeting on the night of the 24th. Dr. A. J. Harris, of Texas, was with us. Dr. Harris is a great preacher. At some services we could not get room for the people. We had 21 additions to our church and Christians uplifted. We will long remember the sermons Bro. Harris gave us.

CONCORD.

This church is in Rankin county. My brother is pastor. We had a good meeting with the church second Sunday and the week following in August. Three additions. Church raised the pastor's salary \$50 and raised \$110 to send Bro. John Mize to Mississippi College. Bro. Mize is a ministerial student of promise.

STAR HILL, LA.

I went down across the line last week and assisted Bro. Conant in a meeting from Monday to Friday. We had a great meeting—fifteen for baptism; two were Jews. We hope to press forward.

Fraternally,

JNO. P. CULPEPPER.

Gloster, Miss.

Rocky Springs.

DEAR BAPTIST: I have read, with a great deal of pleasure, of the great meetings and gatherings in different parts of the State.

The case of Mountain Creek, a grand old church, in my native county, illustrates how well the country churches can solve the "Country Church Problem."

We need not worry about the strong holds of the Lord, for He is mighty and will prevail.

Your humble servant has just completed a meeting with the Rocky Springs Church, which he is supplying since the death of our beloved S. J. Ellzey.

This church, like old Mountain Creek, is one of the oldest in the State, and has had for its pastor, the lamented Portwood, who preached under a brush harbor; our beloved Lomax, Pugh of McComb, and Fryley, the evangelist.

The men who made the church possible, have passed away, but the names of, McCormack, Dr. Robert F. Johnstone, Hugh Brooks, Maginty, Shurley and Barfield are names known and loved of all men.

Well we have just closed a glorious meeting with this pioneer church, in which there were twenty-eight (28) accessions, twenty-four (24) of whom were for the first time, made known to the blessed Lord

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of Hosts. Twenty-four baptisms and more to come! Yes, more to come!

We had no help until the last of the week, when Bro. H. C. Taylor of Wiggins visited us, and, with his noble eloquence, and, with the sword of the spirit, thrilled our souls.

Bro. Bailey, we are all happy, and would be so glad if you could come and put the paper of all papers, THE BAPTIST, into the homes of all our people.

Let us pray for the success of God's people here, for the harvest truly is great and the laborers are few.

Yours in His name,

R. D. MAUM.

Free Run, Miss., August 27, 1902.

Booneville.

Our meeting at Booneville closed last Monday night after nine days. Our pastor, Dr. Savage, was assisted by Bro. Wilson, of Humbolt, Tenn., who preached to the entire satisfaction of all who heard him. It was a glorious meeting, not so many conversions, but Christians were revived and strengthened, and we believe that lasting good was accomplished. This will no doubt be very gratifying to some of our former pastors. With best wishes for THE BAPTIST.

Respectfully,

(Mrs.) W. R. WHITESIDES.

From the Piney Woods.

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On Saturday before the fourth Sunday in July we commenced our annual meeting at Antioch Church, Covington county. We had invited Bro. R. J. Boone, of Brookhaven, to do the preaching, but he could not be with us, so I did all the preaching myself. The meeting continued six days.

We received one by letter, restored two, and received eleven by baptism.

Antioch is a good church. She exercises strict discipline, and the Lord blesses her. Last Saturday she called me as pastor for another year, with a salary at living rates.

From Antioch I went to Ebenezer, in Covington county, on Saturday before the first Sunday in August. There we had a six days' meeting. Bro. I. H. Anding did all the preaching. We received two members by baptism. I think the church was strengthened by the meeting, and I expect good results to follow. Ebenezer is a good strong church in fairly good working condition.

From Ebenezer Bro. Anding and I went to Society Hill Church in Lawrence county and held a seven days' meeting in which he did all the preaching except one sermon. There were two accessions to the church by letter and four by baptism. Society Hill Church is a powerful church in numbers, but she is lacking in discipline, and therefore, weak when there is work to be done. But Bro. Anding hewed so close to the line in his preaching that I feel quite sure of more spiritual strength in her ranks. I have heard a good deal of preaching in my time, but I think Bro. Anding's was the best I ever heard, especially his sermon on "A New Testament

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Church."

From Society Hill I went to Prine Springs in Marion county and held a six days' meeting, doing all the preaching myself. Bro. J. T. Dale had promised to preach for me there, but was sick and could not come. At the close of the meeting I baptized eleven very promising boys and girls.

Prine Springs is a small church, but she is developing as rapidly as any church I ever saw. She is another one of the few churches that believes in exercising strict discipline. She has already excluded about six or eight this year and will continue the good work at our next meeting.

I hear that other churches in this country have had good meetings this year, and both pastors and people seem to be happy.

Fraternally,

L. D. POSEY.

Mt. Carmel, Miss.

A Valid Baptism.

In THE BAPTIST sometime ago I saw an inquiry by Bro. W. S. Varnado. He wanted some brother to give some light on alien immersion. That question has been and is forever settled in the New Testament. First, a believer in Christ; second an ordained minister of the Baptist church and a sufficiency of water to immerse the subject in, is a valid baptism, that is all there is about it.

JOHN M. RITCHY.

Monticello.

A Word From Rev. H. L. Finley.

I have not troubled your readers for sometime. Have been afflicted with throat trouble for three months and not able to preach very much. The Board at the meeting in Water Valley very kindly released me from preaching regularly, but continued me in the Colportage work. I am falling in with the brethren in protracted meetings, and helping all I can. Am preaching occasionally. We are having some fine meetings in this section. The outlook is very favorable for our cause. On my field the hardest thing I have to contend with is, to get our people to see the importance of reading our State organ—THE BAPTIST. So many of our people subscribe for and read papers published out of the State, and hence are not in touch with our work in the State. Many of our preachers don't read THE BAPTIST; and consequently do not know what is being done by the Convention Board and other agencies. I am doing very well in the circulation of our literature: but will be compelled to resign my work at the close of this quarter, if my throat trouble don't give way. I cannot think of continuing through the winter in my present condition. I shall have a hard struggle in separating from the brethren with whom I have been associated so long.

Yours truly,

H. L. FINLEY.

My Churches.

After nearly two month's work I am at home enjoying (?) chill and fever and sali-

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vation. I don't see why the doctors can't find some other nasty medicine to give a fellow in place of calomel.

I want to give a brief account of my work in the churches of my pastorate beginning with

SARDIS.

Here the inimitable W. S. Rogers held forth the Word from the 3rd Sunday in July until Thursday following. Visible results, 8 for baptism and more to follow. From Sardis I went over to meet the gifted C. E. Welch, at

PILGRIMS REST.

Here we began on Saturday before the 4th Sunday in July. Welch failed to reach us till Monday, owing to his having to fight the devil with truth in his own field, he was none the worse from his combat when he reached us, as was manifested by the way he engaged him when he did come. For he entered into the fight as though he had not fit him before.

Welch is plain and simple in his preaching. We had the pleasure of baptizing last Sunday (with a chill on us) the accomplished daughter of Brother and Sister Pierce, as the result of the fight.

From Pilgrims Rest we went over on the 1st in August to

REHOBETH.

Here we had with us the Slogan, John P. Hemby. Hemby has been my pastor, and, in turn, I have been Hemby's pastor, so I knew what was coming. If you don't believe Hemby can preach just put him on his mettle like I did. Miss May Hemby conducted the music John (not St.) did the preaching and, as a result, some believed and others went away doubting. Here we baptized two at the beginning of the meeting, one from the Methodist fold. It was a case where a Baptist sheep had got in the wrong pen. From Rehobeth we went over on the 2nd, in August, to

STRONG HOPE.

Here we hoped to have met the Wesson Bishop, J. A. Lee, but the Lord kept him at home, nursing his sick daughter, and sent J. A. Rogers in his place. Strong Hope is the spiritual birth place of J. A. R., and they sent him out to preach, so he came back to reimburse them. See? And he did. For five days he worked, and as a result of his labors we baptized 13 and received by letter and restoration five. Rogers left glad that he came, and the people sorry to see him go. I go next week to help Bro. George Farmer—if I am able.

J. C. FARRAR.

Revival Meetings.

We began our protracted meetings the second Sunday in July. The writer did all the preaching with the exception of a few sermons preached by Rev. W. J. Epting in our first meeting. The writer is suffering from Laryngitis and was advised by his physician not to preach any this summer. Our meetings were held as follows:

New Harmony, Cherry Creek, Wallerville, Sherman, Poplar Springs and Blue Springs. During this series of meetings the writer preached 72 sermons, witnessed

75 happy conversions, baptized 72 candidates and saw 84 added to the churches. God be praised! This has been the greatest season of my life. Possibly our greatest meeting was here at home where we had 30 conversions, 32 additions to the church, baptized 29 and there are others to follow. Nearly all these were my school children. It was a great privilege in the presence of 3 or 4 hundred people, to lead these boys and girls, whom we have taught in the school-rooms, down into the watery grave and bury them with Christ in baptism. In all these meetings our members fought nobly for the Lord. We have some of the noblest workers we have ever seen in any churches. It is the humble opinion of the writer that he has, in many respects, the best churches and field of labor in the State. All the honors and glory be to God, from whom comes all our strength.

Yours very humbly and fraternally,

T. A. J. BEASLEY.

Poplar Springs, Miss.

Be Faithful.

These words are set down especially for ministers of the gospel, and by one of them who is writing out of his own experience.

In his mercy and grace towards men in Jesus Christ, God has heard your cry for pardon and peace and purity. You have heard and gladly responded to his call for special service, and that answer of your heart is consecration.

Then probably you entered into covenant with God and Christ Jesus, agreeing to do certain things, and asking and depending upon him to do other certain things, to enable you to become a good minister of the New Testament. I did, and that covenant was just as real to me as any agreement that man ever made face to face with his fellow-man.

I was young, poor, ignorant and carrying about a mangled and bleeding body caused by a wound received at the close of the civil war: "Oh God, if thou wilt heal my body, help me to get an education, and give me food and raiment, as long as I live on earth I will be nothing but a preacher and pastor." God has been perfectly faithful. I have been true to my promise, but imperfect in its fulfillment. Calls have come to turn aside to, or unite the ministry with, other good work, a recent and strong temptation has passed, under trial, I cried out: "I must be true, Oh, I must be faithful, to my covenant with God." If I live here much longer, I shall be getting old. I have not wanted any good thing. I have had food and raiment. God will not forsake me in old age. He is able and willing, knows how, and loves, to keep his covenant.

Is this talking too much of oneself? I do it solely for the benefit of young Christians, and especially for young preachers. If you have entered into covenant with God, be true to him. If you have not, do so immediately. He seeks such confidence. Then the peace of God shall reign, sit as umpire, in your hearts. "Oh taste and see that the Lord is gracious."

I would be, God help us all to be.

FIDELIS.

Essential Characteristics of a Successful Teacher.

BY V. L. CRAWFORD.

PART I.

At the outset let us inquire, *What is teaching?* I have no doubt that misapprehension exists in the minds of many as to what teaching really is. Many of us are lacking in a clear and intelligent understanding of what is involved in teaching. Much that passes for teaching is not teaching at all. *Telling* is not teaching, though many teachers seem to be of that impression. It may be a part of teaching, but in and of itself, is not teaching in its deepest sense. It would be a very simple matter to teach if mere telling were teaching. To tell a scholar all the rules of arithmetic or of grammar does not by any means teach him those things. No person learns at once all that is told him. To tell a child for the first time all the alphabet does not, by any means, teach him his alphabet. Teaching, therefore, is clearly more than telling. Another common mistake among teachers consists in supposing that *hearing a recitation* is teaching. Recitation may have a part, even an important part, in the process of teaching, but in and of itself, does not constitute teaching. A scholar is taught absolutely nothing by reciting memorized words, nor is it even so much as a test of his knowledge. Scholars may fasten in their memory words to which they attach no meaning, or what, if anything, is worse—a wrong meaning. The mere memorizing of words and reciting them is in itself no more the securing of ideas than is the buying of books the securing of knowledge. A child, or even a grown person, may memorize the answers to all the questions in the quarterly, and recite them, without having any idea of their real meaning. This is particularly true where the words in the quarterly are beyond the scholar's comprehension.

If, then, neither *telling* nor *hearing a recitation* is teaching, what is real teaching? Some one has said, "*To teach is to cause to learn.*" Another definition is, *Teaching is causing another to know*, than which probably no more simple or accurate definition has ever been suggested. It certainly indicates the true sense of teaching. There really can be no such thing as teaching without learning. Teaching, in fact, includes the idea of learning. The process of learning must accompany the process of teaching. Just to the extent there is teaching on the one part, there is learning on the other part; hence to say that you have taught a lesson includes the idea that some one has learned that lesson. How many of us are teachers in this true sense of teaching, that is, causing others to know?

Let us now pass to consider a few characteristics essential to successful teaching.

I mention as the first characteristic, and one which I regard as distinctly essential, that the teacher should be a Christian, and a good one too—a disciple of Christ, the *Great Teacher*. I do not need to say that it is a mistake to trust the teaching of

Scripture to the unconverted. They may teach it acceptably, after a fashion, but not in power and demonstration of the Spirit. The Word of God is spiritually discerned, and only those who are Christ's, who have been born from above, can interpret and teach aright its breadth and depth and height of spiritual meaning. How can the unconverted teach the all-important lesson of God's Infinite Love and Saving Grace, except they have first tasted thereof for themselves? How can they consistently offer Christ to others while they are living in open rejection of Him?

Neither can a worldly-minded Christian do effective teaching. In all ages conformity to the world has resulted in a lack of spiritual vision. Worldliness is death to spiritual power. The teaching of the worldly-minded is empty and without effect. It profiteth nothing. There must be a putting away on the part of the teacher of whatever is inconsistent with the example and teaching of Christ before there can be even so much as the possibility of teaching in its true spiritual sense. The life of the teacher should be the embodiment of his teaching. To have power with God and his class he must separate himself from the world, and let his life be consistent with the Scriptures and with the position which as teacher he occupies. The true teacher knows Christ and abides in Him as the source of spiritual life and power.

Secondly, the teacher should be a thorough student of the book he is to teach. A knowledge of that which you are to teach is indispensable. You cannot teach the Scriptures, in the true sense of teaching except as you know them thoroughly yourself. It is impossible to intelligently cause another to know what you do not know yourself. That which we are to teach—the Bible—must be our own possession before we can hope to make it the possession of others. A knowledge of God's Holy Book, therefore, is absolutely essential. It is, in fact, the most important of all qualifications, even more than prayer, because as we read the Bible, God is talking to us, revealing His will, and when we pray we are talking to God, and it is really more important that God should talk to us than that we should talk to Him. To know the Bible necessitates careful, prayerful, systematic and daily study of it. The teacher should search its pages; meditate upon its truth; hide it in his heart, that he may be reminded to do it; feed upon it daily, for it is spiritual bread, the staff of the Christian's life, the Sword of the Spirit. Oh that we as teachers might have a deeper love for God's Word.

I mention prayer as the third characteristic. Prayer is communion with God, and is essential not only to successful teaching, but Christian living as well. It is of supreme importance that the teacher should talk freely with God concerning the work, especially as it is God's work, and not his own, in which he, as teacher, is engaged. Prayer is the Christian's medium of connection with heaven. And when we pray in faith, believing, and in Christ's name,

God hears and answers our petitions. Prayer is all-essential. Christ Himself, the Great Teacher, was preeminently a man of prayer. He retired into solitude to commune with His Father; and angels, commissioned of God, came to strengthen Him. And so God will strengthen us if we pray in faith. In prayer lies the secret of the teacher's enthusiasm and influence. The successful teacher is a praying teacher. Deeper than the need of intelligence, deeper than the need of all else, save a knowledge of God's Word, is the need of prevailing prayer.

I remark next that to do effective work the teacher must know *whom* he is to teach. My observation is to the effect that personal work is productive of the greatest results. To do this character of work successfully, it is necessary that the teacher should know his scholars individually, not only by name, but by sight; know them so you can greet them as acquaintances; know them in their individual capacities and needs; in their personal tastes and peculiarities; in their feelings and desires, characteristics and tendencies; the nature of their home and week-day surroundings. A scholar must be known in all these various respects before he can be taught intelligently. Dr. Trumbull relates that one of the great French professors was testifying in a court of justice, of the relative power of small doses of a particular poison, when one of the lawyers in the case inquired of him derisively as to the precise dose of the poison which a fly could take safely, to which the French professor calmly replied that he should need to know something of the particular fly under treatment, as to its size, age, state of health, habits, etc., all of these having a bearing on the size of the dose to be administered in any case. Surely, then, a Sunday School scholar deserves as much study and as wise and cautious treatment as a fly.

The Croaker.

J. B. SEARCEY.

We have a fish in the Bay here that is very remarkable. He is a small fish and quite bony. He is taken by a hook—much easier than the sucker. Barring one of his principle characteristics he is a pretty good fish. He is called the Croaker.

The appropriateness of this name is quite manifest to all who come in contact with this fish. Webster defines Croaker "One who croaks, murmurs, or complains unreasonably, one who habitually forebodes evil."

The one thing that the Croaker does is, to croak. He croaks when you pick him up, and he croaks when you put him down. If you let him lie alone he croaks, and if you string him with other fish he croaks. Ever and anon he is uttering that grating guttural murmur that almost makes your flesh quiver. The last thing he does before he dies is to croak.

Do you wonder that we call him the Croaker? Well, I have been thinking we have some men so much like this fish that they ought to be called Croakers. True,

in most instances, like our croakers, they are little bony fellows, and although they are more easily impaled on a hook than a sucker, yet, when you have caught them, you have not caught very much. I never hear fishermen brag of catching croakers.

Sometimes we find croakers among our church members, in both the masculine and feminine gender. If the church is in a cold state, they croak out that the prayer-meeting is already dead, and it is no use any longer to try to run it, that the old house is going to pieces and that the best thing to do is to dissolve the church while it can be done in order. The female croaker thinks the ladies' meetings are not properly conducted, that the members are too "stuck up," or they have too many of the common people in their meetings to make suitable society for them, that they give too much attention to raising money and that the devotional part of the meetings ought to be relegated to the regular prayer-meeting. And if not in these ways, then in some other ways, like our fish, they croak. It is very humiliating to acknowledge it, but, nevertheless it is true that some preachers are croakers.

Sometimes there are young preachers who croak because the churches in our most important places do not run after them for pastors. They croak that the churches are "fogy," and do not appreciate cultivated intellect. But more frequently these croakers are found among old preachers, not old in years, but old in ways, and thoughts. They are scared half to death for fear the women will take the bits into their mouths and run away with the gospel wagon. The idea of a B. Y. P. U., is to them, an unpardonable innovation. They croak that the colleges are turning out so many young preachers that a man passes the "dead line" by the time he is forty. Poor little old croakers, they must croak. There are a number of other croaking preachers. If churches have revivals, and gather in many souls, they croak a long whining croak that the work is superficial and that the cause has been greatly injured by the revival.

Sometimes these croaking preachers get in a good streak—and appeal to the brethren over the State for help to build a church at an important mission center, and really succeed, but afterwards their old spell of croaking takes hold of them and they see in the building of "up-to-date" churches in important places nothing but ruin to the denomination, that the men who subscribe to the erection of these churches, do so without being either able, or willing to pay their subscriptions. What a gloomy picture! But my experience puts the heel of demonstration on the head of such croakers. Take an illustration: Last summer while Biloxi church was taking a little breathing spell after the hard strain of putting up our new building, we decided to seat the church. A subscription was started, the amounts ranged from \$20.00 to \$250.00. Several hundred dollars was pledged—enough to buy the seats, they were ordered, came to the depot late one Saturday evening. The

pastor announced Sunday that the seats had come, and that he wanted to send a cash remittance for them and get the discount. The brethren said all right we will pay our pledges right away. The pastor sent his check for the seats, getting the discount for the church, and the old subscription list is in the drawer before me as I write this with every cent on it paid. Other subscriptions came in till we had more money than we needed for the seats, so we transferred it to the Building Fund which, on, and up to this date, has not overflowed. Does this look like brethren will not, or cannot pay their pledges? I take it, that what is true of our people is true of other people. I do not claim that Biloxi is the best church in the State, but I think it is close to it.

But there are other times and places where our croakers are heard. If a herculean effort is being made to endow the college and those who are carrying the burden are straining every nerve for its accomplishment, and need all the encouragement possible, and no discouragement, our poor little croaker brother whines out that some who are subscribing to endowment owe debts that they would not pay if they could, and could not pay if they would, broadly intimating that those who give to the endowment are a set of unthrifty, dishonest fellows. When you touch the mission question they croak, when you speak of the State paper, how some of them do croak, and flounce like they would jump off the string. Would you believe it? Croakers are sometimes found among the editorial fraternity. The Conventions never do things to their liking. They set themselves up as the champions of the "ancient land marks" and croak out that the Lord had brought them into the kingdom for such a time as this. Well, let nobody be troubled or discouraged. These little fish are following their natural instincts, they will croak or die. Meanwhile revivals will spread all over the land. Women will develop more and more in the department of their work—God bless them—they are the mainspring of our churches. The Young People's work will greatly increase, "up-to-date" churches will be built in more places than ever before. The colleges will be grandly endowed, and the people will have good, sound, religious papers to read. All, as though the croakers had never lived.

My Meetings.

I have been requested by some of my brethren to write up my meetings.

I began second Sunday in July with Bethlehem, held four days, no accessions. Began with Rehoboth fourth Sunday in July, held six days, good meeting, had Bro. J. C. Barnett to help, who did splendid preaching and was well received by all the people, accessions, six by baptism, one by letter. Next meeting, first Sunday in August with Jerusalem. The meeting was good from start to finish. Prof. Tom Tomlinson of Clinton, came in Monday and began in the evening and did all the

preaching from then on. Brother Tomlinson preaches with power and simplicity. He made the gospel so plain the children could understand it. The result, 49 accessions, 41 baptized. I am expecting others to follow.

Next meeting after the baptizing, Second Sunday, I fell in at Henry Grady to help Bro. Alec Stuart. The pastor had a splendid meeting, results, baptized six happy souls, received one by letter. Bro. Stuart has a good hold on his people, in whom he is delighted.

Saturday before the third Sunday I fell in at Pisgah and began our meeting there. I did all the preaching, and Saturday morning following, met on the banks of Pearl river and baptized 11 happy souls in the river of Pearl. Results, 11 by baptism, 3 by letter, 3 by restoration. Closed the meeting, having collected for State Missions \$8.65, for the help of a widow \$3.50, making in all for this year, \$16.50 over \$1.75 for last year. Good for Pisgah.

This being my day at Rehoboth, I could not reach them but the brethren held services and received two sisters by letter. Sunday I reached them. Preached in the morning, and Bro. Sebe Jordan preached a very strong sermon in the evening—results, one by letter, two by baptism, making in all for Rehoboth 12, making up to date for my churches, 78 accessions. God is greatly blessing my labors, to him be all the honor, glory, and praise be to His Holy Name.

T. G. WARD.

Gloster.

We have closed an extra good meeting in our church—the Galilee Baptist Church of Gloster.

We have never, at any time, experienced a better one than this. It was conducted by Elder A. J. Harris, of San Antonio, Texas. He is certainly a forcible and effective minister. All denominations and creeds were wrapped up in him. He was alike fair to Jew and Gentile. In the pulpit and out, he was ever the same congenial and companionable man. Twenty additions were made to our already strong church, and many more have expressed a determination to follow.

He was delighted with his stay among us and he says this service at Gloster will be among the most pleasant reminiscences of his life. We will not have any difficulty in getting him to return to us again for a similar purpose. We were liberal in helping him in a material way, and he was profuse in his expressions of satisfaction for our generosity. It would be a great pleasure to us to have him come again, and refresh and strengthen us with his congenial spirit and ready wit. The impressions made here by his preaching can never be forgotten. The church has been much revived and we can now move on in the grand march of spiritual progress to a more useful destiny.

Respectfully,

H. H. RATCLIFF

NOTICE TO HILLMAN GIRLS.

Be sure to reach Jackson on the noon trains of September 10th and you will be met there. If you miss connection then telephone us at once.

JOHN L. JOHNSON.

State Sunday School Association.

The tenth annual session of this body, just held at Winona, closed Thursday at noon. There were only fifty-three members in attendance, though representing every part of the State except the southeast.

In the absence of J. F. Back, president, J. S. Rea, of Wesson, was elected president.

Marion Lawrence, of Toledo, Ohio, general secretary of the International Sunday School Convention, was present and rendered invaluable service. Joseph Carthell, of the Alabama Convention, well known for previous labors in this State, was also present and was very helpful.

New life was infused into the Association and enlarged work was decided upon; increased contributions being pledged therefor. Judge Carthell will come back into the State for at least a short period. Delegates were hospitably entertained.

Officers for the ensuing year are: Isaac Borders, of Brooksville, president; A. E. Ledyard, of Winona, secretary and treasurer. R. Thayer, of Greenwood, was appointed superintendent of the Normal Department; L. A. Duncan, Home Department; Mrs. L. P. Moore, Primary Department.

A good deal of work was laid out for the executive committee; to them the selection of the next place of meeting is also left; as well as the appointment of district vice-presidents. It was determined to hold the next meeting in spring or early summer, and applications therefor will be in order.

L. A. DUNCAN.

Fair River.

I have just returned from Fair River where I have been assisting Bro. A. F. Davis in a meeting this week. We had a glorious meeting. The Lord was with us in great saving power, and blessed every service. There were 31 accessions to the church, 20 for baptism and one restored. I have never met a more appreciative people than these are.

Our good Bro. Davis is doing a good work there. He is in the hearts of his people and everything is moving toward success. May God greatly bless them in their undertakings for Jesus.

J. B. QUIN.

Reganton.

On August 2nd Bro. O. M. Lucas began a meeting of 14 days with me at Reganton in Claiborne county. He preached the Gospel twice a day until August 7th, a. m. There were no visible results. God will honor His word. He will make it "the savour of life unto life" or "the savour of death unto death."

Thence we went to Salem and began, on Saturday, continued services (twice a day), closing Friday night following. Three pro-

fessed the Savior, and quite a number were concerned enough to ask for prayer. This church had been for sometime without a pastor, till a short time prior to the meeting. It seemed unfortunate that the services could not be continued some days longer. The congregations were good and attention fine.

No claptrap was resorted to in these meetings as preacher and pastor are out of sympathy with it. We depended upon the "old, old, story," plainly put, with the Holy Spirit to make it God's power. Amen.

P. A. HAMAN, pastor.

Some Meetings.

On Saturday before the first Lord's day in July we commenced our meeting at Oral Church, Marion county, continued up to Thursday following, Bro. T. D. Bush being our preacher. A very good meeting. Moved on to Salem, Covington county, second Lord's day, July. Bro. J. P. Williams came in on Monday. Continued up to Thursday; another good meeting.

On the 4th Lord's day of July began at Augusta, continued to the following Thursday; Bro. T. D. Bush again our help; a good meeting. On Saturday before the third Lord's day of August, with Bro. Chas. G. Elliott as our help, we began a meeting with Williamsburg Church; closed Thursday evening.

Results, 28 for baptism, 5 by letter into the fellowship of these four churches. These preachers being well known what is the use for me to say that their preaching was instructive as well as edifying.

Yours in Christ,

T. E. H. ROBINSON.

The Plan.

BY W. T. STOVALL.

Bro. J. R. Sample, whose articles I appreciate and enjoy, and who, as a rule, I regard as a Scriptural writer, I think has made a mistake in his article "The plan," in THE BAPTIST of the 5th inst., page 7, in which, he says, "I take it that an intelligent apprehension of the plan of salvation is essential to saving faith, if not, why the commission go into all the world, and preach my gospel to every creature." The thought contained in this quotation, "an intelligent apprehension of faith being essential to salvation," is what I object to.

The faith that saves, that stands for the gospel plan of salvation, is not an intellectual, or "intelligent apprehension," of the plan of salvation, but a heart consciousness that God for Christ's sake pardons sin: it means a soul-washing, not an intellectual cleansing.

There are two classes of Christians, some babes to be fed on milk, and some of full age to whom belongs the strong meat of the gospel, Heb. 5:13-14. Unfortunately some never grow out of their babyhood.

An unlettered colored woman being very sick, sent for her physician, who after examination, said to her "I can do you no good, you must die." Her mother standing by, and anxious to console her, said, "well daughter you are a member of the

church, and you have been a mighty good woman, you are all right." The woman turned her dying eyes upon her mother, and said, "my being a member of the church does me no good now, and you are very much mistaken if you think I have been a good woman, I have not, but Jesus has been good to me." Here we have the confession, and the faith, trust, confident reliance, growing out of the heart consciousness that Jesus was her personal Saviour.

In the case of the thief there is evidently a heart consciousness of guilt, manifested in the expression, "Lord when Thou comest into Thy kingdom, remember me." Jesus replied, "this day shalt thou be with Me in paradise." Here is confession, and trust by the penitent, and acceptance by Jesus Himself in His reply. The righteousness of Christ was set to the credit of the guilty Culpit, the sins of the thief were charged to Jesus Christ, which he pays on the cross, where He was then making an atonement for sin.

Saul, a student of Gamaliel an intellectual Jew, and the probable prosecuting Attorney of Stephen, was possibly swaggering around the cross, wagging his head, and saying, "He saved others, himself he cannot save."

The extreme darkness, the quaking of the earth, the rending of the rocks, and the opening of the graves of the saints, did not wake the dead faculties of his soul, he still breathed out threatenings, and slaughter against the disciples, and procured letters from the high priest, if he found any this way he might bring them bound to Jerusalem.

On his way to Damascus, "suddenly there shined about him a light from Heaven, and he heard a voice saying Saul, Saul, why persecutest thou me." We hear no more of his commission from the high priest, but asks, what wilt thou have me to do?" Perfect submission, perfect reliance, indicating a saving faith, without time for "an intelligent apprehension," but a heart consciousness. You ask, whence comes this heart consciousness? It is the washing of regeneration, whereby there is implanted a principle in man as Holy as God is, for it came from Him, and is a part of Him, and the work of the Holy Spirit. Whosoever is born of God doth not commit sin; for his seed remaineth in him; so he cannot sin, because he is born of God, John 3:9.

It will be learned from the above that I think Saul was a new born soul before he left the spot where he fell. His natural eyes were blinded. His spiritual eyes were opened, so that he knew his Lord and addressed him as such. Ananias was sent to teach him his duties and induct him Scripturally into the church.

The crowning thought is that it takes but little to make a Christian, a knowledge of sin. Godly repentance leads to saving faith in Jesus. It takes devotional service, meditation and Scriptural knowledge by which we may grow in grace, and the knowledge of God, and thus acquire "an intelligent apprehension of the, "The Plan" of Salvation.

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Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetting full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
Swisses and Tissues, worth 50 and 75c, August price a yard.....19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each.....5c	Ladies Mercerized Silk Vests worth 35c, August price each22c	Men's dollar Madras Shirts August price.....69c

On August 4th we place on sale our Fall Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

JONES-KENNINGTON DRY GOODS CO., Jackson, Miss.

Now, why the commission? "Neither is there Salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved," Acts 4:12. Therefore God saw fit by the foolishness of preaching to save them that believed, and therefore go preach,—teach my gospel, is His command and lo I am with you.

Leland, Miss., August 23, 1902.

Wanted.

By the statistical secretary of the Mississippi Baptist State Convention, one copy of minutes of each association in the State. Clerks of the association will please attend to this as soon as they come from the press.

Address them by mail to

S. G. COOPER,

Canton, Miss.

From Winona.

Our meeting resulted in 28 additions—20 have been baptized, and I expect others to follow Christ in this ordinance soon.

Bro. W. A. McComb was with us twelve days. His preaching was simple and soul-stirring. The Holy Spirit was with him in great power, and he won the hearts of the people.

I have never had so many obstacles to present themselves, but we had a great meeting. It should have run another week, but we were forced to close on account of

the inter-denominational Sunday-school Convention which met here last week.

I have not been here quite 8 months as pastor. We have had 103 additions to the church. May the Lord bless THE BAPTIST.

H. C. ROSAMOND.

Tidings From the East.

Four great meetings in east Mississippi. Beulah, Chester Association, began on the first Lord's day in August, continued 6 days, with twelve baptisms as a result. Bro. E. E. Smith, of Blue Mountain, did the most of the preaching. From thence we went to Concord, Louisville Association, where we continued 7 days, 7 baptized, then to Mt. Carmel, where we met great congregations for 6 days. But the church being divided on the question of pastor hindered our meeting greatly. Notwithstanding this, with other difficulties, the Lord blessed us here and five were added by baptism. From thence we returned to Chester Association and worshipped with Old Bethlehem, the oldest church, I suppose, in east Mississippi; but to her credit I must say, nothing looks old around her premises.

We are now worshipping in a nice, large, new and complete house, I might say a credit to this association. Here Bro. Smith held forth the Word with so much zeal and earnestness for five days that God gave us eleven happy converts. In these

4 meetings Bro. Smith did all the preaching except three sermons. This brother is now launched in the evangelistic field in Mississippi and I believe that any church being able to get his service will be proud that she has so done. He is especially good in building up the low places in the fence around the Baptist farm. In short, he is a strong, logical and practical preacher. He leaves my churches praying his return. May heaven's blessing rest upon him. To prove our appreciation of this man of God we gave him \$94.00 from churches in a poor country like this. I must say well done.

Bro. Editor, I hope through the coming season to get some more subscribers for THE BAPTIST. Bro. Smith said so many good things and showed so many good reasons why we should read the State organ, they will doubtless bear some good fruit.

Yours for the better,
J. T. SARGENT.

A Good Meeting at Flora.

The Lord is good to His people and is ever ready to answer the prayers of His people. We closed our meeting last night. There were eleven additions to the church; ten for baptism and one by letter. We expected Bro. Ball, of Tennessee, to help us, but he could not come. The Lord was with us however and we had a good time. Flora is one of the best churches in the State. Pray for us, that we may do our work well.

J. R. NUTT.

THE HOME.

To The Children.

NO. 311.

DEAR CHILDREN:

The morning of November 23d, history says 27th, but I remember it as 23d, 1863, dawned on thousands of boys in gray and blue making preparations for a bloody fray. We were all numbering between two and three thousand effective men, occupied a position on the western side of Lookout Mountain, with perhaps one third this number on the picket line up and down the little creek at the foot of the Mt. Hooker's entire corps, like the hosts of Midian, filled all the valley below and in our front—I suppose there were four or five times as many Yankees as Confederates.

Early in the morning there was a dense fog below us and over the Yankees. So you see it was sometime before we could see each other; this is why this was called Hooker's battle above the clouds. When the fog cleared away, we could see the Yankees moving in brigades and forming into battle line. The Yankee pickets told our men, who were on picket on the opposite bank of the creek, to get behind trees as they would be ordered to fire in a few minutes. Gen. Walbach sent for reinforcement; but instead of reinforcement, an order came from Gen. Bragg to hold the position at all hazards. Gen. V. arranged his forces as best he could in an irregular line on the mountain side, and waited for the attack. He did not have to wait long. Our picket line checked the enemy's advancing line but a few moments. When they came to the creek they hastily constructed bridges where the creek was too deep to ford, and soon the

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

mountain side was blue with the victorious onward marching Yankees.

Our men did the best they could but they were too few in number to cope with Hooker's vast horde. A great many of our men were captured, but there were only a few killed and wounded—I was among the captured—I guess there were forty or fifty men captured at the same time and place with me. We had taken refuge in an unfinished fort. You will be surprised when I tell you how the Yankees acted when they rushed into the fort. They seemed as glad to see us as if we had been old acquaintances. They grasped our hands, saying as they did so, "How are you boys? I am glad to see you. Don't be uneasy, you 'shant' be hurt. Have you got any 'ter-bacco'?" Their mouths were black from ear to ear with powder caused by biting off the end of the cartridge before ramming it down their gun. I swapped canteens with a Yankee in a few minutes after I was captured, while the battle was still in progress. My canteen was cedar, the Yankee's was 'block tin'. He wanted mine as a souvenir; I wanted his because it was better than mine. Directly after we were captured we were placed under a guard and sent down the mountain. We slept that night in Yankee tents. As we were coming down the mountain I saw a young soldier in gray lying on the rocky mountain side wounded and with his head lower than his feet. I stooped down and started to raise him up and place him in a more comfortable position—"Let me alone" said the poor suffering boy—I have often wondered if that boy got well and is he living today?

I have received cards from two little girls who say they wish to give their hearts to Jesus.

UNCLE GEORGE.

The Moderate Drinker.

The following editorial from the Southern Christian Advocate would make an excellent leaflet for circulation in Christian homes:

The statement is frequently made that there is no harm in moderate drinking, and that a Christian may indulge to a certain extent without any detriment to his spirituality. We deny the assumption; it is utterly false. No Christian can live in communion with God and attain a high standard of piety who habitually indulges in strong drink, however moderately. It blunts a man's moral perceptions, impairs his moral convictions, obtunds sensitiveness of conscience, destroys all the finer sentiments of his better nature, drives all desire after holiness

out of the heart, and expels from the soul that hungering and thirsting after righteousness which is ever the characteristic of the earnest and aspiring Christian. Besides it neutralizes a Christian's influence for good. No one has any confidence in the religion of the drinking Christian (?). But more than that; the example of the moderate drinker is more pernicious than that of the confirmed drunkard who reels along the street and falls into the gutter. It is not the example of the sot, but the example of the moderate drinker—often a church member—that encourages boys and young men to drink. The professing Christian who indulges in moderate drinking is a stumbling block over which young men will stumble and at last fall into a drunkard's grave.

ROYALINE OIL

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Mr. W. W. Leavell, Nevada, Miss., says: "Royalline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to the others, add water to suit and save dealers in medicines.

For Constipation, Biliousness and Headache, Panoil Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

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Mr. E. C. Parker, Hillsdale, La., says: "Royalline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

ease pain. If you want it weak, like your money. Sold by druggists and

Where Shall I Send My Boy?

I GUARANTEE to keep your boy at his books, off the streets, away from bad company, personally to direct and help him two hours daily in night study, to give him the best board, train his body, mind and morals harmoniously. Read what ten leading Mississippians say of my responsibility, in Lexington Training School "Announcement" just issued. Have you not often wished for just such school as this where you could send your boy and know he was safe? If you send him to me, his thorough preparation for college is assured. If you wish him grounded in the rudiments of a practical training, this is the place. Health is excellent—no physician calling in three years. Write for our catalogue or announcement today; it tells you our plans. W. T. FOSTER, Principal, Lexington, Miss.

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E. Y. MULLINS, Pres.

"Cat-lifed" "Queen Bess" \$2.50 shoes for women.



Associational Meetings.

West Judson—Fellowship, Sept. 2.
Tippah—Mt. Moriah, 4 miles north of Ripley, Sept. 3.
Lebanon—Laurel, Sept. 3.
Oxford—Bethany, Sept. 11.
Copiah—Smyrna, 10 miles west of Hazlehurst, Sept. 11.
Pearl River—Cedar Grove, Marion county, 4 miles north of Columbia, Friday, September 12.
Columbus—Macon, Sept. 12.
South Mississippi—Mt. Vernon, Sept. 13.

Judson—Fellowship, Sept. 16.
Chickasaw—Tula, Sept. 16.
Zion—Eupora, Sept. 17.
Tishomingo—Corinth, Sept. 19.
Tallahala—Beulah, 10 miles east of Laurel, Saturday, September 20.
Mt. Pisgah—Sardis, Sept. 20.
Bethel—Bay Springs, 20 miles north of Purvis, Marion county, Saturday, September 20.
Chickasaw—Shubuta, Sept. 24.
Union—Piedmont, Sept. 25.
Boguchitto—Bala Chitto, 7 miles east of Magnolia, Sept. 26.
Red Creek—Midway, Marion county, 14 miles northwest of Purvis, Saturday, September 27.

Yazoo—Bethel, 9 miles west of Vaughans, Oct. 1.
Calhoun—Banner, Oct. 1.
Sunflower—Refuge, Oct. 2.
Rankin County—Clear Creek Baptist Church, Tuesday before 1st Sunday in October, 10 a. m.
Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.
Liberty—Centre Grove, 16 miles east of Meridian, Oct. 4.

Lawrence County—Bethel, 3 miles south of Monticello, Oct. 4.
Ebenezer—Corinth, Perry county, 8 miles south of Morriston, Saturday, October 4.
Chester—Poplar Creek, 4 miles south of Sibleton, Oct. 4.
Okibbeha—Good Hope, Neshoba county, 5 miles west of Philadelphia, Saturday, October 4.
Deer Creek—Bethel, 7 miles from Heathman, Oct. 7.

Aberdeen—Pleasant Grove, Oct. 7.
Yalobusha—Spring Hill, 3 miles west of Oakland, Oct. 9.
Central—Jackson, 2nd Church, Oct. 9.
Mississippi—Bethel, Oct. 10.
Pearl Leaf—Banker Hill, Oct. 11.
Hoholochitto—Olive, 5 miles west of Lumberton, Saturday, October 11.
Louisville—Plattsburg, 17 miles south of Louisville, Oct. 11.
Salem—Fellowship, near Heidelberg, Saturday, October 11.
Bethlehem—Mt. Vernon, 5 miles south of Meridian, Oct. 11.
Magee's Creek—Bogue Chitto, Washington parish, La., 3 miles south of Dillon's Bridge, Saturday, October 11.

Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.
Carey—Hamburg, Oct. 15.
Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.
Sipsey—Harmony, Monroe county, 3 miles northwest of Quincy, Friday, October 17.
Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.
Tombigbee—Salem, Oct. 18.
Leaf River—Buffalo, Greencounty, Saturday, October 18.
Choctaw—Mt. Nelson, Oct. 18.

New Liberty—Saint-Ela, Smith county, 7 miles south of Raleigh, Saturday, October 18.
Trinity—Monta Vista, 16 miles north of Eupora, Oct. 23.
Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.
Hopewell—Jerusalem, 16 miles north of Morton, October 25th.
Magee's Creek—Bogue Chitto, Washington parish, about 16 miles east of Osyka, Saturday before the 2nd Sunday in Oct.

Company has Influence.

"It does not matter what company I am with, I remain unchanged." It is easy to think that is true, but it is not. Company molds the life. It was intended to change the life and it does. We are free to choose the friends with whom we move. We are not free to choose just how much they shall change us. Ruth came unto Naomi. It was a case of real love. Through Ruth's open heart there passed a whole troop of new thoughts and purposes. Her life received new impulses and took new steps. That friendship led Ruth away from her sister Orpah. It led her into a strange land. It led her to worship Naomi's God. It led her to new acquaintances and to a splendid destiny. She did not remain unchanged.

Peter left Jesus for a little while and stood by the fire among the enemies of his best friend, but that little while in such company put a sad mark upon him. It weakened his courage. It blackened his speech. It brought pain and bitter tears. He did not escape the blighting effects of the company, but what a change was wrought when Peter went back to Jesus and his friends.

There is danger when you are in company in which you cannot be helpful, or in which you are not receiving the help that lifts thought and conduct. No one can afford to cultivate what fails to give the best. Life demands the richest and the truest. Company puts deciding hands on all it touches. Choose the best. Open the heart only when the purest and sweetest is to be received or given.—Companion.

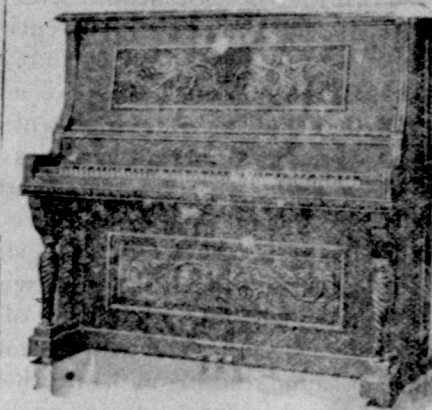
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Let the Boys Come!

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and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

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If you want to be cured of Dyspepsia all you have to do is to write us about it. MOON'S DYSPEPSIA CURE has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

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THE B. Y. P. U.

W. F. PRICE, EDITOR.

Case Reading.

Sometime ago I sat and listened to the argument of a young and talented lawyer before a judge of the chancery court. He seemed to have at his tongue's end the law and the decisions bearing upon the case at issue, and I could not refrain from commenting upon the extent and depth of his knowledge to a friend who was by me. "Yes," said the gentleman, "he is remarkable for his easy and fluent style, but he is ignorant of the great principles which underlie the law and his reaching never extends beyond the case which may be in hand. Just then the presiding judge made a slight digression from the main issue and asked the speaker his views upon that question. It was pitiful to see how the young lawyer stammered and stuttered and stopped."

A great many of us are "case readers" so far as the Bible is concerned. It may be that we are preachers, old and young, who have become accustomed to expending our energies on the text of the day. It may be that we are Sunday school teachers, and read only where the International lessons guide us, in which event we are very limited even in our "case reading." And often it occurs, that we search the Bible, not to find the truth but to prove that some of our preconceived notions are justified by Scripture—and we usually find some authority to suit us. The lawyer goes to the Supreme Court decisions to find law which will sustain his client's actions or uphold his contentions. If he finds decisions directly or partially against him he casts them aside and accepts those only which are favorable to his theory. So we go to our Supreme authority with theories which have caught our fancy or which we have inherited in baptism—and salvation and communion and predestination and the "first church" and a dozen other things, and it is surprising to note the plan of our reading and the effect it has upon our theories. A direct command or prohibition against our doctrinal legacy will in some way, lose its force while detached and isolated passages which can be stretching, be construed as supporting our theory will gather about them the force and the authority of the tables of stone.

Let me not be understood as being opposed to special study for special occasions. Far from it. Let the preacher and the teacher and the pupil do all the special reading and make all the special investigation possible. But let us not stop there. Let us read the Bible in its entirety, or by books to find what God has commanded us to do, not to find that his commandments will agree with human theories. By so doing we will be kept out on the broad current of love and mercy which marks God's simple plan of salvation; otherwise it may drift into some eddy of contention where we will be carried around and around, of no help to ourselves and of no profit to others.

J. L. JOHNSON, JR.

"No smallest event of the day but contains at least possible occasion for victory or failure, for the Master's use of me, or of His finding me useless."—Idem.

J. W. MCGEE,

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Writes FRED BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "An making \$100 to \$150 every day I work." MRS. L. M. ANDERSON, of Iowa, writes: "I made \$150 to \$200 a day." Hundreds doing likewise. So can you. \$5.00 to \$10.00 daily made placing jewelry, tableware, silver, metal goods with gold, silver, nickel, etc. Enormous demand. We teach you FREE. Write—offer from
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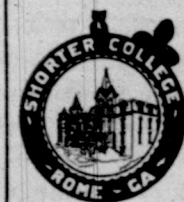
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ABLE PAMPHLETEER.

Mr. F. R. Carlross, of Jackson, Miss., Now at Montecle.

Among the prominent men at Montecle for the summer is Mr. F. R. Carlross, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plea for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carlross, at Montecle, until October 31 and afterwards at Jackson, Miss.

QUEEN & CRESCENT ROUTE

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COLORADO AND UTAH POINTS SEAS-
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Round trip tickets to Colorado and Utah points on sale via Queen & Crescent Route at extremely low rates on certain dates during the months of July, August and September, limited until October 31, 1902.

NATIONAL ENCAMPMENT, GRAND ARMY OF
THE REPUBLIC, WASHINGTON, D. C.,
OCTOBER 6-11, 1902.

For above occasion, Queen & Crescent Route will sell round trip tickets to Washington, D. C., and return, at greatly reduced rates. Dates of sale October 3, 4, 5 and 6, with final return limit October 15, 1902. By depositing ticket with Joint Agent at Washington not later than 12:00 o'clock noon Wednesday, October 15th, and upon payment of fee of 50c, an extension of the final limit may be obtained to leave Washington not later than November 3, 1902.

Round trip rate from Jackson will be \$20.55; Vicksburg, \$21.40; Rayville, \$23.05; Monroe, \$23.40; Ruston, \$24.00; Gibbstown, \$24.50; Sibley, \$24.75.

Arrangements have been made for side trips to holders of return portion of G. A. R. tickets to the various battlefields in the vicinity of Washington. Side trip tickets will be sold October 6-14 inclusive. Through sleeping and dining car service without change from points on the Queen & Crescent Route to Washington, D. C.

For further particulars, call upon or address nearest Q. & C. ticket agent, or R. W. BONDS, T. P. A., Meridian, Miss.

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Two Through Trains Daily.

No. 2.	No. 4.
Leave Gulfport, 6:45 a. m.	3:55 p. m.
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Arrive Jackson, 2:00 p. m.	11:05 p. m.
No. 1.	No. 3.
Arrive Gulfport, 11:15 a. m.	10:00 p. m.
" Hattiesburg, 8:15 a. m.	6:35 p. m.
Leave Jackson, 4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at GULFPORT, HATTIESBURG, JACKSON. Parties can leave Jackson in the afternoon and reach Mobile or points on the Gulf Coast the same night, or take the L. & N. Coast train in the morning and go to interior towns without lying over in Gulfport.

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Every appliance known to modern building and railroading has been employed in the make-up of this service, including

Café Observation Cars

under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the



Deaths.

McPherson.

Mrs. Mary Caroline McPherson was born of L. D. and M. C. McNair January 1, 1838, and died August 18, 1902.

She was three times married: To William Biggs, Marion Ainsworth and G. S. McPherson. To her was born seven children, six of whom and her last husband survive her. She early gave herself to the Savior of sinners and united with the Palestine Baptist church. At her death she was a member of the Crystal Spring's Church. She was esteemed a good woman by her numerous friends. God bless the lonely husband, bereft children, sorrowing and aged mother and other loved ones.

P. A. HAMAN.

Stratton.

E. P. Stratton was born in Liberty, Emite County, Miss., June 4th, 1860, where he grew to manhood. Then moved to Franklin County and was married to Miss Addie Aldridge. In 1891, he united with the Union Baptist Church, where he spent the remainder of his life as an humble Christian.

On January 27th, 1902, surrounded by his family and many friends, his spirit took its leave of the body to that better land to be reunited with it only when the Lord shall appear upon earth again. "Blessed are they who die in the Lord."

Done by order of the church in conference, July 26th, 1902.

I. D. HUNT,
E. B. SEAL,
DAVID DUNN.

Simmons.

Little Emmet, son of Mr. and Mrs. I. M. Simmons, aged 5 years; departed August 25, 1902, and went to claim his place in that house not made with hands.

Little Emmet was a sweet, affectionate child, loved by all and ever ready to help mamma.

When his papa returned from work little Emmet, with a sweet face, always ran to meet him at the gate.

Dear parents, sisters and brothers, he will meet you at that gate no more, but give your lives to Christ and when he meets you at the beautiful pearly gate, his smile will be brighter and his little face sweeter than ever you saw it before.

Sleep on little one,
Sweet is thy rest;
'Twas God who called you,
And He knew best.

Aldridge.

Henry K. Aldridge was born in Franklin County, Miss., Nov. 8th, 1835. He was raised on a farm and followed that occupation through life. When grown he was married to Miss Lizzie Thompson. They were blessed with a nice family of children. Sister Aldridge preceded him to that better land.

He was afterwards married to Mrs. E. Montgomery, who still survives. He was restored to the Fellowship of Union Baptist Church in August 1881, where he led a consistent Christian life until removed by death, which sad event occurred March 11th, 1902.

His body was laid to rest in the family graveyard. His funeral was conducted by his pastor H. S. Archer in the presence of a large congregation of sorrow-

ing friends.

Done by order of the church in conference, July 26th, 1902.

I. D. HUNT,
E. B. SEAL,
DAVID DUNN.

Jackson.

Again the death angel's whisper, "Rest, your work is done," has come to one of our good sisters. Sister Alice Jackson departed this life at her home in Tangipahoa, January 15th, 1902. She was born in West Amite county, January 25th, 1850, and was educated at Silman Institut, Clinton, La., and was married to T. N. Jackson, April 7th, 1869. The following fall she was baptized into the New Providence Church by Eld. James Newman, and united with Tangipahoa Church by letter the month of August, 1881.

She was the mother of eight children, seven sons and one daughter, all living except baby Howard, by whose side she now rests, awaiting the resurrection morn.

In her death the church lost a consecrated Christian member, the family a loving, affectionate wife and mother, the community a true, kind and cheerful friend. Weep not for she is not dead but "asleep in Jesus."

She died in the full triumph of a true Christian's faith, telling her sorrowing husband she was ready to go to her blessed Savior.

Rest, sister, rest, by little Howard's side; We are coming too, on time's rolling tide.

Respectfully,
K. D. WEATHERS,
N. EDWARDS.

For Tangipahoa Baptist Church.

Married.

Gunby—Gunby.

At the residence of the bride near Ohio, Amite county, August 27th, 1902, by Rev. Thomas Lansdell, Mr. John E. Gunby and Mrs. Beulah Gunby.

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."—Prov. 18:22.

**DR. TICHENOR'S
ANTISEPTIC**
FOR
WOUNDS BURNS BRUISES
SCALDS COLIC CRAMPS
HEADACHE & NEURALGIA

BROOKLYN, N. Y., Feb. 25, 1885.
The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,
Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.

I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN,
Pastor M. E. Church.

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DENTIST.**

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Young People (weekly)	13 cents	50 cents
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WOMAN'S WORK.

Women's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Sea of Galilee.

When first the traveller rests upon
thee,

O Sea of the Holy Land, like one who
dreams

He sees thee in the days of thy visitation.
Unobserved the swift sailing bird that

thrilled
By its own mirrored image, dips its
wings

In thy cool clear depths, and sails again;
Unnoticed the royl lily, whose bells

swing
Silently in the soft Syrian breeze,—
Save as they give local coloring to the

scene
That thrill his enraptured soul,
For sacred memories to the spring,

and forth come
Visions of such realistic force that he
feels

The magnetic presence of the Son of God,
And beholds His wondrous works.

A holy calm broods o'er the bosom:
The rhythmic flow of thy waves' soft en-

girding
'Gainst the rock-ribbed shores, sifts into
silence

Like that in Heaven, where to Cherubim
and

Seraphim were revealed, a plan that to
save

Adopt 'world, the World would become
the Son

'Incarnate, for He who spoke as never
man,

Sets majestic in a fisherman's craft,
Teaching the multitude.

To hear the Word
Of God, the people had pressed upon Him,
And seeing the boat empty, gently rocked

By thy light undulating waves, He had
stepped in.

Bidding Peter thrust out a little from
shore

And there on the yielding sand, between
the grass

And the waves, He left the footprints of
a God.

Aye more, Immanuel.

Aggrandeur divinely sweet and touching
Marks His being, and ere as Him King,

And His eyes luminous, compassionate,
Tender, sad, the turbulence of unrest,

And wild accord into mighty longing,
For the deepest wants of the soul. The

tempest of
Aggravated woes, soul-sunder, heart-

erics
Consuming ambitions, torturing re-
morse,

The dark passions of the human breast,
strife

Malice, envenoms, hypocrisies, disease—
That's waved the throng on the verdant

shore
Is stilled by Him who speaks with au-

thority.
Centurion's robes, Pharisees, mendic-

ants
Be idly staring eager to catch the words

Frank W. Ford

The above signature is on the wrapper of
every bottle of the genuine OWENS PINK
MIXTURE—the baby's friend from birth
until he has his teeth. All Druggists.

That fall with strange psychic power,
Soothing,
Or disrupting into each heart.

The scene changes: a soft twilight falls,
And in its hush, a boat glides serenely

O'er the darkening waters. Suddenly
the storm-wind's

Heavy strokes lash thy bosom into fury.
Waves upon waves hurled 'gainst thy

granite walls,
Roll back, bearing on their merry crests

The bark that seems lost in elemental
strife.

A hush of holy expectancy quivers
On the maddened air: nature feels her

master.
Vibrant o'er the deep, and over the

heart's deep,
Ring the words, "Peace, be still!" and

there is calm.
Rushed by memory, the vision rolls on.

To give place to another, forceful, thrill-

ing.
Again the wind is contrary, and those

whom
Jesus loves, though they toil hard in

rowing,
Are beaten back from their course.

Thro' the dim sight
Of stars that glow in the gray vaults of

heaven,
The Holy One of Israel walks the deep,

And to His affrighted disciples speaks:
"Be of good cheer; 'tis I, be not afraid."

O vision, and words of tender meaning
That have followed the flight of ages to

cheer
His chosen, who faithful to Him, toil

hard
On life's seas roughened by contrary

winds.
But the magic spell breaks, and the ton-

erist,
Awakened to his present environs

Marks the undisturbed reign of desola-

tion.

Half-Sick

"I first used Ayer's Sarsaparilla
in the fall of 1848. Since then I
have taken it every spring as a
blood-purifying and nerve-streng-

thening medicine."—S. T. Jones,
Wichita, Kans.

If you feel run down,
are easily tired, if your
nerves are weak and your
blood is thin, then begin
to take the good old stand-

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Ayer's Sarsaparilla. It's
a nerve lifter, a blood

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Ask your doctor what he thinks of this
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dysentery, etc. Write for
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At the call of the ringdove, a gray fox
creeps

From his lair among the rocks, and up
towards

The Beatitudes fleet-footed antelopes
Nibble the scant herbage. On the paved

road
Bordering the lake, that once resounded

The rumble of chariot wheels, the am-

bling feet
Of camels, the din of Roman soldiery,

And the commingling sounds of the va-

ried throngs,
Passing to and from the once populous

Cities, no being is seen, save perchance,
The half nude form of a dusky Arab

Seeking the desert, or a lone fisherman
Mending his bleaching nets.

The multitudes that thronged the Mas-

ter, sleep in
Their rock-hewn tombs on thy neighbor-

ing hills,
And in the cities that knew His power.

Degradation and ruin kept solemn tryst;
Time has swept away their people, their

glory.
Woe unto thee Chorazin, and Bethsaida!

And thou Capernaum shall be brought
low.

Woe, woe, O rejecting Palestina!
The death kiss of Judas blights thy

bloom.
But thou His footstool, and thy wooded

shores,
Whereon most of His mighty works were

done—
Thou art the same, bearing still the im-

press
Of our Lord's advent, and His holy

teachings,
O Sea of Galilee.

DORA RUNNELS GREENLAW.

MOZLEY'S
LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys.
50 cents and \$1.00 a bottle at druggists.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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KIND WORDS (weekly).....	12	REWARD CARDS—Prices: 6, 8, 10, 12, 15, 20, 25, 30 and 50 cents per package of ten cards each.	
YOUTH'S KIND WORDS (semi-mo'y).....	6	REWARD TICKETS, ornamented, with verse on each.	
CHILD'S GEM.....	6		
BIBLE LESSON PICTURE.....	75		
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per doz.
INFANT CLASS QUESTION BOOK (REV. L. H. Shuck).....\$0 30
For Young People's Prayer Meetings. Per quarter, 10c. single copy; ten or more to same address, 6c. each.

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TEMPERANCE.

BY W. H. PATTON.

Retail Liquor Dealers Dis-
appointed.

Referring to the decision of the brewers at Saratoga, Mr. James Lynch, a prominent New York liquor dealer says:

The decision of the brewers not to give the retailers the reduction on account of the removal of a part of the war tax will be a great disappointment.

After the Civil War a tax of \$1 a barrel was placed on all beer manufactured in the United States. After the Spanish-American war another dollar was added to this. All brewers belonging to the beer pool or trust, which is called the United Brewers' Association, made their retailers pay that tax. About 90 per cent. of all the brewers in the city belong to the pool. The brewers outside of the pool, or some of them, gave their retailers, the saloonkeepers, a rebate of 7 1/2 per cent. or 15 per cent. on the two dollars.

This, of course, we were all glad to get, but about a year ago Congress made a reduction of 25 per cent. on the tax, and all retailers had hoped that the brewers in the trust would allow us a rebate in accordance with the reduction made in the tax, but it appears that they do not intend to do it.

He Who Laughs Last Will
Laugh Best.

Mr. Louis F. Schade, editor of the Washington Sentinel, the brewers' organ, in commenting upon the action of the House of Representatives passing the bill prohibiting the sale of intoxicants in immigrant stations, also the bill of abolishing the sale of such liquors in the Capitol, speaks of the voting as a "farce," and boldly boasts of what he will yet do. He says:

"The new immigration bill with its prohibition provisions will never pass the Senate in this session. The editor of this paper

Scald Head

That itching, disgusting disease of the scalp,
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"I have an invalid friend from Florida who derives great benefit from Tetterine in a case of chronic Tetter. Send another box."

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Cures All Skin Diseases.

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will bring all the political pressure he is capable of securing to keep it from coming up for consideration in the Senate. Wooley and his fanatical crowd know what we mean when we make such a statement, and they can bet that if we say it will be downed we know whereof we talk. He who laughs last laughs best."

Our friends need not be alarmed. Mr. Schade, because he induced Attorney General Griggs to nullify the first Anti-Cartarr law, boasted that Congress would never pass another and when Congress did pass another he declared he would secure its repeal, but in this he failed. So, we believe, he will fail in this instance.

The Drink Dealers' Mono-
logue.

In L'Etoile du Matin we find a cutting from L'Espoir of a monologue similar in purport to the language sometimes put into the mouths of honest publicans. We give the following translation:

"Being desirous of living honestly without working hard, we distillers, wine merchants, keepers of bars and cafes, have provided spacious reception rooms, convenient and comfortable, with attractive signs, where we propose to manufacture,

with skill and in abundance, drunkards, beggars, lunatics and criminals, which we shall afterwards leave to be supported by the sober and industrious. Our liquors are guaranteed to be the most effectual means of robbing some of their health, others of their reason, and all of their money, peace and good humor; for making fathers into villains, wives into widows, children into orphans, clever and intelligent youths into tramps, swearers, blase, squint-eyed fellows of the vilest type.

"Our trade is legal. We have a license, and we are advised that what is legally right is also morally right. It is, therefore, in all good conscience that we sell to our clients stupidity, madness and death. Prompt execution of every order for fevers, scrofula, consumption or delirium tremens. We shall do our best to serve each and all with debts, ruin, contempt, sickness, despair, and we shall give as a premium an excursion ticket for the wide road to perdition.

"Our references are abundant. They are not written on parchment, which is hardly practicable, but on the red or violet noses, on the blotched faces, on the trembling limbs, covered with rags, of the frequenters of our bars, whether plebeian or aristocratic.

These latter give an air of high tone to our alcohol. Every year we turn out a hundred thousand criminals, we throw into asylums ten thousand lunatics, and from joiners we order one hundred thousand coffins, specifying that eighty thousand are for young people, one hundred for murderers, and one thousand five hundred for suicides."

There is more Cartarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Cartarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Cartarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Hall's Family Pills are the best.

Cross?

Poor man! He can't help it.
It's his liver. He needs a
liver pill. Ayer's Pills.

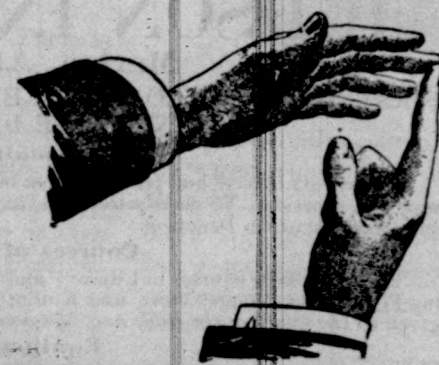
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Personal.

—Rev. T. J. Miley has been assisting Rev. J. E. Chapman in meetings with fine results.

—Pending the raising of a capital stock of \$6,000 by Dr. Ware, the Baptist Chronicle, of Louisiana, is reduced to one-half size.

—Mrs. R. H. Bell died at her home on 630 South State street, Jackson, September 1, 1902, and was buried on the following day.

—We are pained to learn of the death of Dr. Estus Price, of Greenwood, which occurred at Magnolia, on the 1st inst. The deceased was a nephew of Rev. W. P. Price, of this city, and was an active Christian.

—We had the pleasure last week of an hour's talk with Bro. A. Pennington, of Coffeeville. From the conversation, we gather that things are moving well in Baptist circles in Coffeeville. Pastor Blalock is deservedly popular.

—Blue Mountain Female College will run its usual Special Trains and Special Coaches for the accommodation of pupils at the opening of the coming session. Those who are interested should write the college proprietors for full information.

—Rev. J. J. Shanks spent an hour with us awaiting the westbound train, which was wrecked four miles out of town on 29th ult. by a tree which had fallen across the track. The fireman was killed and the engineer badly hurt, but no passengers were seriously hurt.

—The American Baptist Education Society of New York has just sent its check to the treasurer of Mississippi College for \$3,918.12, being the first installment on its promise of \$15,000 on our endowment. This is one-fourth as much as the Baptists of Mississippi have paid in. Just as fast as we pay the Society pays.

—John Danner, of Canton, Ohio, is 80 years old. He has been a Baptist for 50 years. He is a great prohibitionist and is doing much for the suppression of the whisky evil. He gets up some of the best prohibition literature that we see; in the form of leaflets, posters, etc. If you wish anything in this line, write to John Danner, Canton, Ohio.

—The New Voice, of Chicago, whose subscription price has been \$1.00 is compelled to raise the price to \$1.50, as it is actually losing money at \$1.00. This paper has a circulation of about 50,000, and even with this large list of subscribers the cost of getting out the paper is \$1.25 for each subscriber. The Voice is the great prohibition organ and ought to receive a large readership.

—Announcement of Lexington Training School for the session of 1902-3 has come to our table. It is gotten up in neat style and answers almost every question a parent would have in mind. Our esteemed friend and brother, Prof. W. T. Foster, is principal, than whom there is not a more energetic, pushing educator to be found. See advertisement in another column.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month. They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—Drs. Searcy and Sproles have returned from their vacation and taken up their accustomed duties in their pastorates.

—The great disaster which occurred on the Southern Railway near the State line east of Columbus on the 1st inst., was one of the greatest that has occurred in the South. The loss of life was great and the injuries sustained numerous and many of them very painful, and will leave many cripples for life. The number killed appears to be 30, and those wounded over 80, and many of them fatally. Among the killed are trainmaster H. M. Dudley, engineer J. W. Cook and Roscoe Shelby, white. The scene was indescribable.

—Young People, published by the American Baptist Publication Society, is one of the best and cheapest papers within our knowledge. It is an eight page weekly of large size, beautifully illustrated and overflowing with interest. Serial stories by the best writers are constantly running in its columns and shorter stories with articles on all subjects connected with the life of young people give the paper an extraordinary value. Many people think it the equal of the Youth's Companion. Yet it is offered at the low price of only 50 cents per year. We are glad to know that its circulation is now considerably over 100,000 and is increasing rapidly. Send for a sample copy.

Holiday Books Now Ready

We have an excellent new set, cut prices. Will let you sell the 50c. book for 40c. Outfit free, send 24c. to pay postage. Write today. Be the first in the field. Circulars free.

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State Agent, 805 W. Capitol Street,
Jackson, Miss. We light anything, from a small church, residence or store to a city. A few salesmen wanted. References required in all cases.
Refer to THE BAPTIST.

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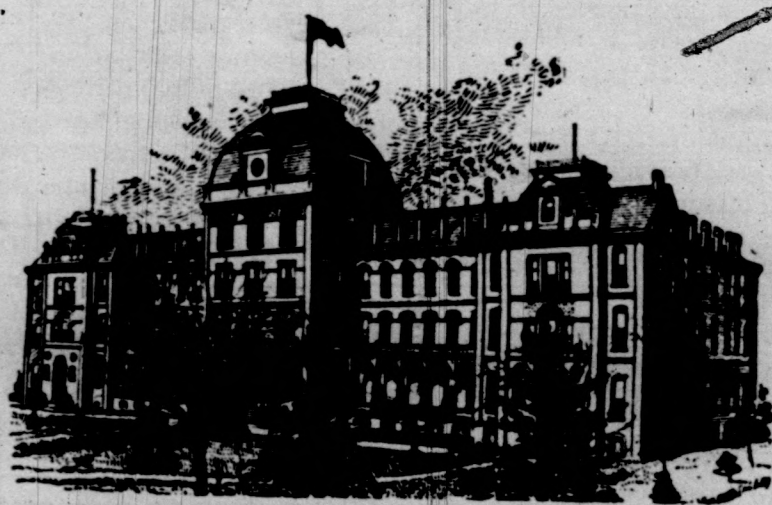
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